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TO HELL AND BACK

By JESSIE CHAMBERS

Jackson (Mich.) High School

I HOPE my readers are all feeling very charitable and good-humored at this moment, because what I am going to say is not intended to be either serious or instructive. I'd certainly be presumptuous if I thought I could tell any of you how to teach Vergil!

Of my own teaching of the *Aeneid*, I shall say only that, except for the number of lines of daily translation, I make almost no definite assignments. I tell my classes at the beginning of the year that at the end of each book (and at any other time he is so inspired) each member is expected to prove his grasp of the material covered in some original and creative way of his own. After their first try, the students like it this way.

So, if in spirit you can be a fifteen- or sixteen-year-old of today, you'll find the next few moments easier to survive. If you find it difficult to go back that far (I do, but refuse to admit it), perhaps you'll do better to recall Horace's "Dulce est desipere in loco," and let this be an occasion when "it is pleasant to be foolish."

A long time ago there was born in a small town in Michigan a baby girl who eventually grew up, and finally managed to arrive at the stage of her education known as the high school. There she was forced by an un-understanding principal into the study of Latin. He contended that the study of that language not only was necessary for a mastery of English grammar, but also was excellent for mental discipline—a theory now long since disproved to the complete satisfaction of all schools of education. Anyhow, the whole freshman class was marshalled into the Latin room, and there it remained until the students passed on or out—one way or the other.

The teacher did not prove to be a bad sort. To be sure, her slip always hung at least an inch below her dress, but droopy slips were no deterrent to salary advancement in those days. She was an excellent teacher, interested in the success of her pupils, and she worked hard, even if some of them didn't. She spent her time and energy

JCL NATIONAL CONVENTION

By ESTELLA KYNE

Wenatchee (Wash.) High School

The 1957 national convention of the Junior Classical League will be held at Colorado College, Colorado Springs, on August 13, 14, and 15. The whole campus will be turned over to the JCL for the three days. Mrs. Helen Swedberg, of Lake High and Junior High School, of Denver, the Colorado state chairman for the JCL, will be the local chairman. One of the national officers of the JCL, the parliamentarian, Richard George, is a Denver boy.

It is hoped that many teachers will take advantage of this opportunity to visit a lovely vacation spot and at the same time to share in the inspiration which one of these great national conventions gives to all who attend. Come and bring your chapter delegates with you! If your Latin club has not yet affiliated with the Junior Classical League, it will be very easy for them to do so, before the convention. See THE CLASSICAL OUTLOOK for October, 1956, pages 2 and 3, for details, or write for information to the American Classical League, Miami University, Oxford, Ohio.

teaching subject matter to her pupils. There were no guidance experts to call meetings or to burden her with tests and reports, no counselors to tell her how to counsel, no directors to tell her how to direct, no supervisors to tell her how to teach, and no coordinators to tell her what magazine articles to read. But somehow, her enthusiasm and interest in her subject sparked at least one of her pupils to continue the study of Latin in college and, after the usual number of years of training, to venture into teaching Latin herself.

This pupil had always hoped to be as successful at teaching Latin as her first-year teacher had been. But she was never certain of the result of her efforts until, many years later, she went to the Vergilian School at Cumae, visited the cave of the Sibyl, and,

near the entrance to the realm of Hades, met the Sibyl herself.

True, only the spirits of the dead were customarily allowed to visit the lower world, but this teacher had long been considered dead because of the subject she had been teaching, so the Sibyl granted her request to visit some of the abodes of the spirit world—perhaps even to meet a few of her former pupils. She was aware of the full danger of this request. She expected the shades to be more honest in their comments now that the desire for an "A," which had prompted them as students to be tactful, was no longer pressing. But she was a person of grim determination; her hair had once been red, and her temper likewise. Fortified by years of experience, she prayed the prayer of Aeneas (vi, 264-267):

"Di, quibus imperium est animarum,
umbræque silentes
et Chaos et Phlegethon, loca nocte
tacentia late,
sit mihi fas audita loqui, sit numine
vestro
pandere res alta terra et caligine
mersas,"

and entered the dark cavern. Remembering Aeneas' experience, she anticipated some difficulty in crossing the Styx. But she found Charon's old skiff replaced with a brand new hopped-up Cris Craft, manned by hot rodder Exceedus Limitus, one of her own former students, who more than once had told her where to go. He had even written a paper, she recalled, paraphrasing Cicero's first oration against Catiline, in which he had substituted her name for Catiline's! He certainly would not object to ferrying her across! And as for throwing a sop to Cerberus—she, who had been placating irate parents for more than thirty years, had no fear of being thwarted by a mere three-headed dog.

Having jumped these two hurdles, she arrived at the throne, where she had expected to find Minos stirring the urn. Instead, there sat Imperialis Lex, who had won quite a reputation for himself on earth as a brilliant lawyer. She remembered that he had refused to take a fourth year of Latin, claiming that poetry was only for "sissies." Yet, as had many others, he had returned after being graduated from law school and had blamed her for

not having insisted that he take Vergil! But he'd been kind to her through the years. He had always made out her income tax returns, and had taken care of her traffic violations for speeding, for running red lights, and for ignoring stop signs. And he had returned year after year on Guidance Night to advise prospective law students to take all the Latin offered. He had been a good recruiter for the classics.

As she moved on she saw placards everywhere. One of them read "Mourning Fields." Vergil's abode of those who had died for love surely would be the eternal dwelling-place of many of her former students whose places of retreat in life had been the corridor cubby-holes outside her classroom door. She wasn't at all sure she wanted to stop here. Somehow she felt her welcome would be no warmer now than it had been then. There had been times, she must admit, when she had wished they'd follow Dido's example and be done with it. But her duty to develop the "whole person" had held her in check. She only wished that instead of continuing counseling toward increased centralization, administrators would give the classroom teacher a little time to handle these problems. She had never thought that Latin could triumph over love, but just the same she'd like a chance to try to horn in on a little more of their time. Well, she still thought she'd just slip quietly by the Mourning Fields as she had so often intentionally slipped by the cubby-holes to avoid an issue she had no time to settle. One had to "grow" in ways of one's own, to circumvent existing administrative systems.

Just ahead was Tartarus. As she drew near the gates she heard someone screaming hysterically. It sounded like—yes, it was—one of her fellow teachers. What was she saying? "To Hell with 'peer grouping'; to Hell with 'the Quintile'; to Hell with 'the achiever-under, over, tipsy, topsy'; to Hell with the 'core curriculum'; to Hell with 'the whole person'!" Then there was silence. Peering through a crack in the wall, she saw Vera Seria fall in a faint. Oh, one's aching, frustrated adjustment to the whole school system! Vera had never been able to incorporate Martial's "Ride si sapis" into her philosophy. For her, educational jargon and humor had nothing in common. And at last "Pedaguese" had riled her beyond human endurance.

Thank Heaven the Elysian Fields were near! As she approached she heard music—and, *mirabile dictu*, it

was the sound of voices singing the prologue of the *Aeneid*! The memorization of those lines had been one of the few arbitrary assignments she had ever made, and with what groans it had always been received! But she had insisted it was fun, as vehemently as they had insisted that it wasn't. And here their shades were singing the lines!

What a beautiful spot Elysium was in which to reminisce! There had been other satisfactions in teaching,

A LITTLE KNOWLEDGE

A guest at Mohonk Lake was overheard saying to another: "There is going to be a lecture on the Dead Sea scrolls tonight." The other guest replied: "I did not know that there were any Dead Sea squirrels."

—E. S. McC.

aside from the quick recognition of an optative subjunctive or a passive periphrastic. True, one had one's failures. She recalled the grey-haired, kindly principal of her first years of teaching, who had once reminded her that the Great Teacher, who had only twelve pupils, had failed with one and had nearly done so with another. But there had been those bright moments when former pupils had returned to chat about happy memories, or had sent a letter enclosing a clipping with some Latin reference, or had dropped a card from Europe, with a picture of some ruins, and the message, "Thot (*sic*) of you here." These to her were greater proof of her success than the expected high scores on College Board examinations.

Would that she might just sit and dream! But she must not. As she crossed the green fields, a familiar voice broke into her thoughts—that of Dryus Witticus. How well she remembered him! His sense of humor had so often stimulated her own. He said he had been working on a revision of his parody on the fourth book of the *Aeneid* which had so amused the class. He wanted her to hear it, so she sat down to listen to it. She thought, after hearing it, that it could still stand some revising; but she knew it was as pointless to say so now as it had been then. Besides, it was almost midnight! She bade Witticus farewell, and went on. She really had to hurry. There was one more former pupil she had wanted to talk to, but

there just wasn't time. But she'd always remember Pamela for the beautiful letter she had written to Vergil at the end of her study of the *Aeneid*. The appreciative response of pupils like Pamela was one of the things that made teaching worth while.

As this teacher was nearing the gate of ivory she met Anchises. She had hardly dared hope to encounter this great spirit. Anchises had given Aeneas strength to endure what yet had to be endured, by an assurance of a better time to come. Perhaps he'd do the same for her. As they walked along together, talking as they went, he gently placed his hand on her shoulder and said: "Others, I doubt not, shall forge atomic scientists with keener minds, shall from rough intellects draw forth tomorrow's mathematicians: shall better plead the cause of setting young minds to searching the abysses of outer space. Remember thou, O Teacher of Latin, to impart the nobler arts of tolerance and understanding, of the love of pure beauty, of the rule of law over men's wills, and of the tempering of the arrogance of science with the humility of all the great souls who have gone before."

At that moment there was a buzz, a roar, and a terrific explosion, and down came a super-rocket plane. Wasn't that just like Lucius Windbagus? He always had to do everything sensationally. He had never entered a classroom in his life without creating a disturbance. He'd said he would pick her up, and here he was—landing brazenly right in the Elysian Fields! Undaunted by the spirit world, fearless—that was modern youth. Or was it? What about Juno's "Quippe vetor fati" of many centuries ago? This teacher had done her share of fault-finding with their study habits, but through the years the students whom she had known had been generally understanding, forgiving, creative, delightful. She had loved them all—well, almost all of them, all of the time. All of the time?—Well, almost all of the time. They had made life worth living for her.

So, somewhat sadly, she said goodbye to their shades, and boarded the plane. She had a few more years to serve, a few more classes to teach, a few more educational clichés to laugh off, a few more battles to fight with her principal, before she could hope to abide here forever. "Sic volvere Parcas. . ."

KNOW OF AN OPENING?

The success of the American Classical League's teacher placement service depends upon the extent to

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LETTERS FROM OUR READERS

FIFTIETH ANNIVERSARY

Miss C. Eileen Donoghue, of the Bloomfield (N. J.) High School, writes:

"On October 23, 1956, our Latin Club celebrated its fiftieth anniversary. Although it is the oldest club in the school, it is one of the largest and liveliest of the school organizations. Most of our members are also members of the Junior Classical League. First- and second-year Latin students must have an honor average for admission; third- and fourth-year Latin students automatically become members.

"Our anniversary celebration featured an address by Professor Gilbert Highet, of Columbia University. Our founder, Miss Maude Gay, and her successor, Mr. Edson Lawrence, were with us. And we had a wonderful three-tiered birthday cake! Local newspapers gave us good publicity."

LATIN AND ENGLISH

Mrs. Pauline E. Burton, of the Libbey High School, Toledo, Ohio, writes as follows:

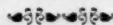
"Much concern is being felt in nearby universities over the heavy 'casualties' in freshman English. A recent article on the subject in the *Toledo Blade* inspired Mrs. Dorothy Fish, of the Pandora-Gilboa High School, Pandora, Ohio, to write to the *Blade*, and her letter was printed. Mrs. Fish pointed out that a large factor in the deterioration of standards of spoken and written English among college freshmen is the lack of training in Latin in high school. She declared that French, Spanish, and Italian are not substitutes for Latin, and that nothing trains a student as well as does Latin for an understanding of English vocabulary and grammar. She reported that the University of Illinois has been offering a 'refresher' course for freshmen who fail to pass entrance requirements in English, but that this course will be given up in 1960, and that high schools will then be expected to have improved their work in English. Mrs. Fish says that they can do this by stressing the study of Latin."

ENROLLMENTS

Miss Katherine M. Metzner, of Linsly Military Institute, Wheeling, West Virginia, writes:

"My school is small, but I am proud to report that 89 out of 160 high-school students here take Latin, and

which prospective employers are informed about this service. Heads of classical departments and directors of placement bureaus are earnestly requested to refer to the Director of the Service Bureau any prospective employer whose requests for teachers of Latin or Greek they themselves are not able to fill. Teachers in the schools or colleges are also requested to report any vacancies of which they may become aware. Address the American Classical League Service Bureau, Miami University, Oxford, Ohio.



FROM AN ANCIENT LOVE STORY

(Apuleius, *Metamorphoses* v, 22-24)

(Psyche, persuaded by her sisters that her divine husband, Cupid, whose face she has never seen, is a monstrous beast, takes a lamp and gazes upon him.)

Sed cum primum luminis oblatione tori secreta claruerunt, videt omnium ferarum mitissimam dulcissimamque bestiam, ipsum illum Cupidinem formosum deum formose cubantem, cuius aspectu lucernae quoque lumen hilaratum increbruit et acuminis sacrilegi novaculam paenitebat. At vero Psyche tanto aspectu deterrita et impositi animi, marcido pallore defecta tremensque desedit in imos poplites et ferrum quaerit abscondere, sed in suo pectore: quod profecto fecisset, nisi ferrum timore tanti flagitii manibus temerariis delapsum evolasset. Iamque lassa, salute defecta dum saepius divini vultus intuetur pulchritudinem, recreatur animi: videt capitis aurei geniale caesariem ambrosia temulentam, cervices lacteas genasque purpureas per-

errantes crinium globos decoriter impeditos, alios antependulos, alios retropendulos, quorum splendore nimio fulgurante iam et ipsum lumen lucernae vacillabat: per humeros volatilis dei pinnae roscidae micanti flore candicant et quamvis alis quiescentibus extimae plumulae tenellae ac delicatae tremule resultant in inquieta lascivunt: ceterum corpus glabellum atque luculentum et quale peperisse Venerem non paeniteret. Ante lectuli pedes iacebat arcus et pharetra et sagittae, magni dei propitia tela; quae dum insatiabili animo Psyche, satis et curiosa, rimatur atque pertractat et mariti sui miratur arma, depromit unam de pharetra sagittam et puncto pollicis extremam aciem periclitabunda tremantis etiam nunc articuli nisu fortiore pupugit altius, ut per summam cutem roraverint parvulae sanguinis rosei guttae: sic ignara Psyche sponte in Amoris incidit amorem. Tunc magis magisque cupidine flagrans Cupidinis, prona in eum efflictim inhians, patulis ac petulantibus saviis festinanter ingestis, de somni mensura metuebat.

(Her shaking hand causes hot oil from the lamp to fall on Cupid's shoulder. He awakes, upbraids her for not trusting him, and vanishes. Only after long years of wandering and hardship is Psyche restored to her husband, and made immortal.)



WE APOLOGIZE!

On page 43 of our January issue, in the list of members of the Program Committee for the Tenth Latin Institute, the address of Mrs. Ethel J. Moore was given incorrectly. Mrs. Moore teaches at the State College in Morehead, Kentucky.

that I have 18 in a combined junior and senior Latin class which this year is reading Cicero. Since it is a boys' school, where one has to fight hard to keep even with 'Mens sana in corpore sano,' I feel I have a right to be proud of my Latin classes!"



DIRECTED READING IN THE SECOND YEAR

BY NANNIE BELLE KELLEY

Morton Junior High School, Lexington, Ky.

IN THE fall my sophomores usually come in exclaiming, "I've forgotten all I ever knew about Latin!" I proceed to let them prove that they're right.

We begin in class with a story from their textbook—one of a unit intended to give them a review of basic first-year grammar in a new guise. We notice the title and any pictures connected with the story.

First we read the story aloud in Latin. Before the reading, I remind the class to get any ideas, impressions, or picture images that they can from the Latin. I may do the first reading if the students feel that they are not sure enough of the pronunciation at the end of a summer away from Latin study.

After the first reading in Latin, we have a second reading—a silent one—again in Latin. We may have a third one. Alexander Woollcott once said that he had seen one moving picture, "A Connecticut Yankee at King Arthur's Court." He had not gone to see any other one because he had not seen that one enough times to learn all there was to know about it! I think that the same thing holds true in reading. A second reading of any story brings to the reader's attention something unnoticed the first time. This is especially true in a foreign language.

My own experience is that rereading, and rereading, a sentence or paragraph that gives me trouble will usually straighten out the meaning for me. The same thing holds true for any student of a foreign language. What was a scatter of words the first time may become a phrase or an idea with a second or third reading.

My students use the help of any footnotes with the second and third readings, but do not refer to a vocabulary. If a student asks about a key word that bothers him especially, I try to help him with a derivative or a Latin synonym. Then each student writes in English all that he has been able to gather from the story, leaving a dash or space wherever he has had to leave omissions. He is told to make reasonable guesses where he is not quite sure. The result will range from

a list of words—some with modifiers—and phrases, to sentences and paragraphs. The best students will have most of the ideas in the story.

Next, each student reads to the class the result of his work, or I may collect all the papers and read them to the class. After all have been read, we discuss any passages on which students have differed, point out corrections, and discuss reasons for students' confusion of words or meanings. I bring out—through questioning, if possible—any important points which the class has omitted.

Such a procedure will take from one to one-and-a-half class periods. It is followed by discussion of review forms in grammar and by homework assignments on that review.

This method of beginning second-year Latin gives class supervision of reading, helps the student make progress at the same time that he is getting his review, restores the student's confidence, and shows both student and teacher the point from which they are to work for the year. The class realizes that as a group it can read and understand a story adequately, if not perfectly. The good student feels that he has not lost his knowledge of the language. Even the student who finishes with just a list of words sees that his list is two pages long and feels that, after all, he hasn't forgotten all that he knew, and that he has some foundation on which to build reading and understanding.



STAY WHERE YOU ARE

An Echo of Horace, Carm. II, xvi

BY G. WADE EARLE
Sarasota, Florida

Why struggle, friends, to hoard up
useless gold

And waste your few brief hours in
dismal toil?

Or seek to change for warmth your
native cold?

An exile, fleeing late to foreign soil,
Does not escape the self-built prison
wall

Or cause the chains of living to
uncoil.

To be content look closely at the
small

But frequent blessings of your present
state,

The modest pleasures still within
your call.

Do not attempt to open Heaven's
gate

With stolen key, or force with eager
hands.

The wiser man is he who learns to
wait

Until the sun is shining where he
stands.

SNUBS AND COUNTERSNUBS IN HIGH PLACES

BY EUGENE S. MCCARTNEY

University of Michigan

ON JULY 14, 1776, Lord Howe dispatched an officer in a barge with a communication for Washington, who was defending New York. The boat was detained in the harbor until Washington's pleasure in regard to the receipt of the message could be learned. "Suspecting, by previous experience at Boston, that Howe would not recognize his military title, Washington consulted a few of his officers in the matter, and it was the unanimous opinion that should the communication be addressed to him as a private individual it could not, with propriety, be received." Accordingly he sent Colonel Joseph Reed and Colonel Henry Knox to meet the British officer, with positive instructions not to accept the communication if improperly addressed. When they found it marked "George Washington Esq." Reed refused to take it and said: "Sir, we have no person in our army with that address." By these means "Washington had preserved the dignity of the young nation and his own self-respect as the commander of its armies." (*Memoirs of the Long Island Historical Society*, Vol. III: *The Campaign of 1776 around New York and Brooklyn*, by Henry P. Johnson [Published by the Society, 1878], pp. 96-99.)

This incident inevitably recalls the way certain generals of antiquity handled similar affronts to their dignity.

After the battle of Issus, Darius sent to Alexander a haughty message in which he used no title with Alexander's name. Greatly angered by the insult, Alexander was equally disrespectful in his salutation: "Rex Alexander Dareo." His final sentence was withering: "De cetero, cum mihi scribes, memento non solum regi te, sed etiam tuo scribere" (Curtius iv, 1, 7 and 14).

In a letter to Vespasian, Vologeses, king of Parthia, styled himself "Arsaces, King of Kings," but disregarded Vespasian's titles. Vespasian offered no rebuke except to address Vologeses with similar brevity (Dio lxx, 11, 3). Pompey showed his contempt for another king of Parthia, Phraates III, by shortening the proud and vaunting "King of Kings" to "King" (Dio xxxvii, 6, 2; cf. Plut. *Pomp.* xxxviii, 2).

The art of snubbing requires no teachers, for even teenagers may practice it when suitable occasions arise.

An example survives from Roman antiquity. Through the scheming of Julia Agrippina the Claudian family adopted her son, Lucius Domitius Ahenobarbus, and gave him the name Nero (*Tac. Ann.* xii, 26). He thus gained precedence over Claudius' own son, Britannicus. An obsequious Senate then prematurely conferred the *toga virilis* upon Nero and granted him other honors, among which was the title *princeps inventutis*. When the newly elevated Nero met Britannicus at the games in the Circus, he greeted him as Britannicus, whereupon Britannicus, ignoring the new honors of his rival, saluted him with the discarded name Domitius (*ibid.* xii, 41).

Like the ancients, we relish stories of rebuffs to self-important and haughty persons who disregard the amenities. For a long while every issue of our oldest weekly magazine has been giving examples of them under the heading "The Perfect Squelch."



THE LINKS OF THE CHAIN

BY AUSTIN M. LASHBROOK
The University of Tennessee

(Editor's Note: When Mr. Lashbrook prepared this paper, he was a teacher at Newton High School, Newton, Mass.)

TODAY WE are very much concerned with the problem of liaison between high-school and college teachers, from the point of view of the high-school teacher. Just what do high-school teachers expect from the college teachers?

I should like to emphasize the human touch, the element of sympathetic understanding so necessary to the spirit. At the Latin Institute of the American Classical League at Miami University, Oxford, Ohio, in an annual manifestation of good will and mutual endeavor, we are strengthened by the assurance that the ties of our organization are closely bound. Once we return to the home base of operations, those of us who do and perform all the activities attached to our teaching duties begin to suggest that we invert the contemporary pattern of American education and lock the student out of, and ourselves into, the guidance or counseling office.

As a high-school Latin teacher, I should like to think of my guide, or my counselor, as a member of the classics department of the local college or university. I should like to feel that this man or woman, whose academic achievements, evidences of scholarship and research far surpass my own, by reason of his superior achievements is a leader to whom I

can turn, not for words of comfort, but for words of advice. His leadership will be manifested by occasional visits to my classroom, where his personal interest will already have established such rapport that he will feel free to offer helpful suggestions.

Much is being said and much is being written about the poor preparation of the present generation of students. Possibly this has always been the case. Let us hope that the rash of diagnoses now breaking out is a healthy sign in American education, that public concern will lead us and help us to put our house in order. But we ourselves shall never be able to do this by placing the blame for the disorder upon some other segment of our professional population, whether they be elementary-school teachers, secondary-school administrators, or untouchable educationists, unless the deductions are drawn from first-hand classroom observation through a series of personal visits. It may be a pleasant pastime to make pseudo-scientific deductions from what the high-school teachers say about the situation, but isn't it better to see for oneself the experiment in action?

We in the high schools know that college and university professors today are also carrying heavy loads. We know, too, that many of them are already making personal contacts with the teachers in their community or region. Others wonder how another minute can be sacrificed from a schedule already too crowded. For these there exist other effective media of communication with the high-school teacher. The state or local Latin newsletter, such as I have seen from Iowa, Kentucky, Minnesota, Pennsylvania, New Jersey, and other places, is a good reminder to the high-school teacher that he is not playing the outfield alone. A periodic get-together of members of a reading group for the pleasure of informal reading of a Greek or Latin author is being held at the University of Pennsylvania, in the Greater Boston area, and elsewhere. An occasional social outing helps bring together the high-school teachers and various members of the classics department of a nearby college. We must get to know one another in order to understand one another's problems. The cloister has its place in our work, but the ideas produced in the quiet hour will never become effective until they find expression in some means of communication.

The question of communication brings us to the most significant phase of these comments, which I shall di-

vide into three parts: (1) the problems of teacher recruitment; (2) the problems of exchange of materials; (3) the problems of testing and evaluating as a preparation for the expectations of college departments.

For teacher recruitment may I suggest that we begin at the high-school level. Every successful Latin teacher has had the satisfying experience of knowing that one or several of his students have become excited enough about Latin to consider further study in college or the possibility of becoming a teacher of Latin. Somewhere between high school and college, however, something happens, and another soul has gone the way of all flesh. I believe that the high-school Latin teacher should keep in close communication with promising students, especially in their senior year, and ascertain the college of the individual senior's choice. The second step would be the writing of a letter by the high-school teacher to the chairman of the classics department of the college under consideration, in which he would inform the chairman of the interest, name, and address of the particular student. The third step would be taken when the chairman writes to the student, indicates his own personal interest, and welcomes him to a conference upon his arrival on the campus, in order that his future program of studies may be discussed. The professor might even use the device now used by fraternities and sororities, of making a sophomore or a junior in the department a voluntary "big brother" or "big sister" during the opening weeks of college. It might even be possible, if distance did not prevent it, for some of the better, more personable college students to make personal visits to interested high-school seniors and talk with them about the opportunities in the college Latin department. This contact is not the last step, however. Once the student has become established, and has finished one or two semesters of college work, his former high-school teacher would appreciate and find useful a letter from his professor indicating the quality of the student's college work, and his growth. Such a letter helps a high-school teacher to evaluate his own college preparatory work and, if favorable, may have a certain desired effect when shown to a high-school principal.

After the comprehensive and splendid report recently published by the Committee on Educational Training and Trends for the American Philological Association, it would be presumptuous for me to add anything. It

is my understanding that their "Committee A," once it has been set up, "would be charged with getting in touch with and organizing the efforts of individuals and agencies in the various regions who can work effectively at the local level." The committee has also published the statement that "adequate staffing on the national scale during the next fifteen or so years will necessitate the recruitment of enough Latin teachers to replace well over forty per cent of the present staff." In this key problem alone may lie the life or death of Latin.

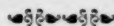
We cannot delay our recruitment any longer and hope to survive. Yet I could name reputable high schools (and doubtless my readers can do likewise) where vocational counselors are repeatedly telling interested high-school students that they should not prepare for a career in classics since there will be no job openings in the near future. One avenue of approach lies in presenting to the high-school counselors and administrators the convincing facts and figures of the Committee on Educational Training and Trends. Pending further developments from this committee may I suggest unofficially that we consider establishing our own network of information centers on a state and regional basis? The state university would be the logical center in each state. Each center would keep a record of openings which may occur by reason of retirement, or other possible reasons, within a period of from one to ten years ahead. The long-term notifications, which may be made by the individual teachers themselves to this center, may be used in compiling figures which will say to guidance counselors, administrators, and high-school Latin teachers, and especially to secondary-school students, that, contrary to popular belief, at such-and-such an approximate date in the future we can reasonably predict such-and-such an approximate number of openings. Therefore, job prospects give promise of being secure for a classical career. Those openings which will occur within two or three years will, of course, be of vital interest to the student already in college.

As for testing and evaluating in preparation for the expectations of college departments, the preparatory-school teachers, whether in public or private schools, could benefit greatly by having in their hands a reasonably standardized statement of the common areas of emphasis in the colleges and universities of their respective states. This suggestion goes beyond the question of what authors are to

be taught in the second, third, and fourth years. For example, is the university comprehensive examination based largely on knowledge of syntax and inflections, or is it based more on reading ability and knowledge of background? How well are the various universities of a given area agreed on these basic expectations? Syllabi, such as those now existing in many states, would be helpful. Then we would not be faced with the feeling of preparing for an unknown quantity.

Obviously in a few brief comments I am able to do no more than touch upon one or two solutions to each of the problems suggested. This will be true in regard to the question of exchange of materials. However, I do know that a good high-school teacher attends the meetings of his state or regional organization in the hope that he may receive new inspiration, new materials, and new ideas from the college professors in attendance. He believes that the responsibility of attending the meetings not only of the state classical organization but also of the foreign language section of the state educational association lies upon the college teacher as well as upon himself. The Ohio Classical Conference, for example, deserves an accolade for its outstanding representation of both college and high-school teachers through the years. The high-school teacher further believes that it is the responsibility of the college teacher to exercise leadership in his state organizations. Too often in professional meetings the high-school teacher is keenly aware of the absence of college teachers. He is also aware that vocal critics of the triteness of the "commonplace discussions," critics who are fully capable of making lively contributions to those discussions, often remain silent and aloof during the discussion period. A high-school teacher wants constructive, not destructive, criticism, and he wants it in an open remedial discussion.

Today, now, is the time for action along the lines which I have indicated.



OH WELL, IT MIGHT HAVE BEEN A PEAR TREE

(For February 22)

By VAN L. JOHNSON
Tufts University

O puer candoris quam miri:
Nam illum occisae cum piri
Incusat parens,
Honeste pudens
Respondet: non possum mentiri.

"SHE COULD HAVE DANCED ALL NIGHT—"

By LILLIAN B. LAWLER

Hunter College of the City of New York

REPEATEDLY, IN the less scholarly and somewhat hastily written books which are compiled in our day for students of the history of the dance, usually by authors who know no Greek, the statement is made that the Greeks of the fifth and fourth centuries before Christ had a form of social dance, in couples, although it was much less common than is ours.

The evidence, if any, offered for this statement is customarily of two types: (1) vase paintings, especially those reproduced in Maurice Emmanuel's *Essai sur l'Orchestre Grecque* (Paris, Hachette, 1895) or its English version (*The Antique Greek Dance*, translated by Harriet Jean Beuley, New York, Lane, 1916); and (2) passages from the *Lysistrata* of Aristophanes.

To the scholar, the use of the vase paintings cited as evidence for a social dance among the Greeks of the classical period is ridiculous. Most of them portray the familiar combination of a satyr and a nymph, or, occasionally, a satyr and a courtesan (cf. Emmanuel, Fig. 496, p. 238). One, the illustration often reproduced in modern books on the dance (Emmanuel, Fig. 501, p. 240), is from a third-century vase; it shows Pan leading a woman, apparently a nymph, by the hand in what is frequently termed a "minuet." Needless to say, the ancient Greeks did not dance minuets; and none of these vases portrays what we mean by a "social dance."

From the *Lysistrata* the modern writers often cite the concluding portion of the play, where both Athenians and Spartans dance in joy now that peace has been made. First a Spartan dances the *dipodia* (1242-1246), a solo dance which was apparently a dignified and graceful, though joyous, dance (cf. Lillian B. Lawler, "Diple, Dipodia, Dipodismos in the Greek Dance," *TAPA* 76, 1945, 59-73). Then Lysistrata (1271-1278) arranges the whole company *anamix*—i.e., a man and a woman alternating side by side (1275), and evidently holding hands; she bids them dance in that formation. Both Athenians and Spartans comply with her request; and all of the Athenians (1279-1294) dance as a group, then all of the Spartans (1296-1322). This intermingling of men and women in the *anamix* arrangement, not too common in Greece in the classical period, is certainly not the formation of a couple dance, nor is there any evi-

dence that the line breaks down into couples. The choreography of the dance is obviously similar to that of the *geranos* dance of antiquity, a ritual dance normally performed in gratitude to a female divinity—Aphrodite, Leto, or Artemis—for some special favor or victory. In the *geranos* and dances similar to it, the line of men and women, alternating, balanced back and forth, while at the same time moving to the side (cf. Lillian B. Lawler, "The *Geranos* Dance," *TAPA* 77, 1946, 112-130); and on occasion the dancers released their hold on their companions and improvised leaps and other lively figures before clasping hands again and renewing the dance proper (cf. *Lysistrata* 1296-1322). An identical choreographic form may be seen today in the *tratta* of Greece and southern Italy, and occasionally in other Greek folk dances; these dances may even be observed in some of our own American cities which have large Greek colonies.

Another passage in the *Lysistrata* often carelessly cited as attesting a social dance by couples is from the speech of the Proboulos in lines 408-413. The magistrate is deploring the way in which some Athenians spoil their wives. He quotes the words of an anxious husband to a goldsmith: "That necklace you made for my wife—" he says. "While she was dancing in the evening, the peg fell out of the catch." He says he is off to Salamis, but bids the goldsmith go to her house that night and repair the damage. There is, of course, an obscene innuendo in the husband's words. The passage, however, contains no reference at all to a social dance in the evening, in the modern sense.

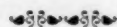
In his previous speech, the magistrate has spoken of women mourning, with piercing song and passionate dance, on the roofs of their houses, the dead divinity Adonis. It is probable, however, that this is not the dance in which the lady broke her necklace. In the first place, there seems to be no direct connection between the two speeches, and the necklace episode really stands apart. And, in any case, the magistrate specifically says that Demosthenes was making a speech in the Assembly at the very time when the women were lamenting Adonis—a fact which would indicate that the dances to Adonis of which the magistrate has been speaking were performed in the daytime, and not at night.

It may be but a coincidence that the word for "necklace" in line 408, *bormos*, is actually also the name of a dance of the *geranos* type (cf. Lil-

lian B. Lawler, "A Necklace for Eileithyia," *CW* 42, 1948, 1-6; also, Lucian, *Salt*, 12). In Aristophanes, we might suspect a pun. It may be that the dance to which the magistrate refers is of the *bormos* or *geranos* group. If so, it is definitely a ritualistic dance. Such dances could be nocturnal; this was specifically the case with the famous Samian dance to Artemis (Herodotus iii, 48, 2), and with the *geranos* itself as performed on Delos.

There were other nocturnal dances, in which women alone took part. Most important of these were dances to Artemis, as both Brauronia and Chitonia—a birth goddess. We are told by Athenaeus (xv, 668 c, d; cf. also xiv, 646 b, 647 c) that these dances were held on the tenth day of a child's life; that they continued all night long; and that cakes, known as *charisioi* and also as *niketeria*, were among the prizes given to those who managed to stay awake all night. That these nocturnal dances were a feature of Athenian life in the fourth century is attested by Eubulus, who is cited by Athenaeus. Aristophanes himself, in a fragment of the *Daitaleis* (quoted in Athenaeus xiv, 646 b), mentions the *charisios*, and uses with it the phrase *es hesperan*, "for the evening"—an interesting echo of the *Lysistrata* passage. Perhaps the lady in question was dancing in honor of Artemis, with a group of relatives and neighbors, to celebrate the birth of a child to a member of the community.

Dancing in the evening, or at night, then, did not mean the same thing to a Greek woman as it does to us today. The lady of the *Lysistrata* was not out dancing for amusement with a male partner, but she "could have danced all night—!"



WANT A TEACHING POSITION?

The American Classical League maintains a very inexpensive Teacher Placement Service for teachers of Latin and Greek in school or college. For details of the plan see *THE CLASSICAL OUTLOOK* for November, 1956 (page 21) or address The American Classical League Service Bureau, Miami University, Oxford, Ohio.



THE IDES OF MARCH

Julius Caesar was assassinated on March 15, 44 B.C. Why not plan a program for the Caesar class or the Latin Club or the school assembly? For material see page 57.

"QUID SI NUNC CAELUM RUAT?"

By EUGENE S. MCCARTNEY
University of Michigan

EMILY DICKINSON thus recalls a problem that perplexed her in her childhood:

It troubled me as once I was,
For I was once a child,
Deciding how an atom fell
And yet the heavens held.

As an adult she hopes that she will ultimately comprehend

Why heaven did not break away
And tumble blue on me.

(From *Bolts of Melody: New Poems of Emily Dickinson*, edited by Mabel Loomis Todd and Millicent Todd Bingham [New York: Harper & Brothers, copyright 1945, by Millicent Todd Bingham], p. 83.)

Anxiety about the stability of the heavens doubtless existed in the childhood of the human race. At all events Theognis (869) attributed such a fear to "earthborn men." In the *Metaphysics* (iv, 23) Aristotle tells us that "the poets make Atlas hold the heavens, implying that otherwise they would collapse on the earth, as some natural philosophers also say" (W. D. Ross's translation). Among such poets are Hesiod (*Theogony* 517-519) and Aeschylus (*Prometheus Bound* 427-430).

It seems that the Celts who lived on the Adriatic never outgrew their childlike attitude toward the heavens. When Alexander the Great, angling for a compliment, asked them what they most feared, they replied that they feared no one, but were afraid that the heavens might fall on them (Arrian i, 4, 6-8; Strabo vii, 3, 8).

In a play by Terence (*Heauton Timoroumenos* iv, 3, 41) a tricky slave minimizes a risk by mentioning a contingency not worth a second thought: "Quid si nunc caelum ruat?" Another effort to be reassuring is recorded by Dio Cassius (lxxvi, 16, 3). After Gaius Fulvius Plautianus, an intimate friend of the emperor Septimius Severus, had incurred imperial displeasure because too many likenesses of him were appearing in Rome, an orator declared that the heavens would fall before Plautianus would suffer any harm at the hands of Severus. According to a provision in a treaty made between Rome and the Latin cities in 493 B.C., peace between them was to last as long as heaven and earth remained where they were (Dion. Hal. vi, 95, 2), but, as a Russian proverb cynically says, "Eternal peace lasts only till the first fight."

In a well-known modern saying a

different use is made of the possibility of the heavens falling, for justice is to be done regardless of consequences: "Fiat justitia, ruat caelum" (see *Hoyt's New Cyclopedia of Practical Quotations*, 1922, p. 415).

Unlike the Celts, the ancient Hebrews thought of the vault of heaven as something solid. The Septuagint word for it in Psalms 19, 1, "the firmament sheweth his handywork," is *stereoma*, which the Vulgate translates by *firmamentum*. The Greek and Latin renderings, though substantives, are based upon a Syriac verb meaning "to condense, make firm or solid," as the *Oxford Dictionary* informs us (s.v. "firmament").

Paradoxically we now have sky pilots to help us reach the place that our remote ancestors feared might fall upon them.

BOOK NOTES

Philo, Supplement I. Questions and Answers on Genesis. Translated from the Ancient Armenian Version of the Original Greek by Ralph Marcus. (Loeb Classical Library, No. 380.) Cambridge, Mass.: Harvard University Press; London: William Heinemann, Ltd., 1953. Pp. xx plus 551. \$3.00.

Philo, Supplement II. Questions and Answers on Exodus. Translated from the Ancient Armenian Version of the Original Greek by Ralph Marcus. (Loeb Classical Library, No. 401.) Cambridge, Mass.: Harvard University Press; London: William Heinemann, Ltd., 1953. Pp. viii plus 275. \$3.00.

These two volumes are different from the Loeb translations with which most classicists are familiar. In the case of Philo's *Questions and Answers*, a large part of the original Greek text has been lost. Fortunately, however, there exists an Armenian version of the Greek, dating in all probability from the fifth century of the Christian era; and a fourth-century Latin version of some of the questions on Genesis. Professor Marcus was rare among Loeb authors in being able to handle the Armenian text. His translation renders a work otherwise virtually inaccessible available for English-speaking scholars.

Philo's work is a commentary, in question and answer form, on Genesis and Exodus, and, as Marcus pointed out (p. ix), resembles Hellenistic commentaries on the Homeric poems. It

also foreshadows the interpretations of Rabbinic and Patristic writers in giving to each question two answers—one explaining the literal meaning of the passage involved, the other setting forth an allegorical interpretation of the passage. Examples of the questions are: "Why is God said to have 'planted Paradise' and for whom? And what is Paradise?" "What is the meaning of the words, 'I will establish my covenant with thee'?" "Why did Noah, after the flood, live three hundred and fifty years?" "Why is the Passover sacrificed at evening?" "Why does Moses, who has been summoned alone, go up not alone but with Joshua?" "What are the cherubim?" "What is the tabernacle?"

In these volumes only the English translation is given, not the Armenian original. Each volume includes abundant explanatory footnotes. Volume I has an Introduction, dealing largely with matters of text transmission. Volume II has two appendices (on "Greek Fragments of the *Quaestiones*" and "Additions in the Old Latin Version") and an index to the two volumes. —L.B.L.

Sophocles, Three Theban Plays: *Antigone*, *Oedipus the King*, *Oedipus at Colonus*. Newly translated by Theodore Howard Banks. New York: Oxford University Press, 1956. Pp. xvi plus 144. \$3.00.

When it comes to translating the ancient Greek tragedies, it would seem that in these days everyone wants to "get into the act." Not that there is anything reprehensible about the stream of new versions flowing from the presses. Of what remains of Greek literature, the plays appeal most directly to contemporary readers, perhaps even more than Homer or Plato. In addition, they can be presented on the stage, thus impressing eye and ear more vividly than does the printed page. The present translations, as a matter of fact, were created in connection with a recent production of the *Antigone* at Wesleyan University, where the translator is Professor of English. (Incidentally, according to my colleagues in the field, his earlier translation of the Middle English poem *Sir Gawain and the Green Knight* is considered the best that has been done.)

The translations under consideration, in this writer's judgment, are superior in every way to those of the same plays he has had occasion to encounter, including such well known ones as David Grene's *Oedipus the King*, E. H. Plumptre's *Oedipus at*

Colonus, and the Jebb versions. Most important, they will sound like English to the modern reader and audience: no stilted inversions, no pseudo-archaisms, no affectation of nineteenth-century poetic style. Secondly, the language is clear, with the meaning immediately apparent, as is essential in what is meant to be taken in by ear. Thirdly, although "special care was taken to catch the idioms and cadences of spoken, rather than written, language" (p. xvi), the dialogue, most of it in blank verse, is dignified and wholly appropriate to the tragic stage, while the choruses, treated like the lyric poems they are, appear as rhymed stanzas, which not merely display consistent poetic quality but also adhere faithfully to the thought and development of the originals, if not, of necessity, to their language.

There is an excellent, if brief, introduction (on Greek drama, the life of Sophocles, the *Oedipus* legend, and the translation), marred by some questionable statements, e.g., "... the Peloponnesian War, which continued at intervals from 460 B.C. to 404 B.C. and ended in the destruction of Athens by Sparta." The ten pages of notes are designed for readers with no familiarity with Greek mythology; occasionally they comment on the text or refer to the original Greek. Proof-reading has been meticulous; the print is clear and attractive; the whole volume is easy and pleasant to use.

It is this commentator's hope that Professor Banks will continue to devote his admirable talent to the translation of Greek drama. —K.G.

Treasury of World Literature. By Dagobert D. Runes. New York: Philosophical Library (15 East 40th St.), 1956. Pp. 1450. \$15.00.

Having successfully achieved a *Treasury of Philosophy*, a Ph.D. from the University of Vienna was moved to start the monumental task of sampling literature in many languages from the past to the present. This volume is the result. In it, the authors are presented alphabetically, all 270 of them, in English translation, from Aeschylus and Aesop to Zola and Zweig. Wallace Stevens and Edna St. Vincent Millay share the limelight with Marlowe and O'Neill. Pindar and Li Po are included. Japanese drama and Sartre are found with Proust and Joyce. Even the new Nobel prize-winner Jiménez is represented by four pages of poetry, and there is a sample of Russian Proletarianism. Kipling and O. Henry have complete stories reprinted. Gogol

gets eleven pages, Sinclair Lewis thirteen, and Jack London's "To Build a Fire" covers sixteen pages. Famous speeches from Shakespeare fill fifteen pages; Cervantes is allowed six, and Calderon's *Vida es sueño* is quoted and summarized in twelve pages.

Each entry is preceded by a five-line bibliography. To find the source of all except the excerpts from Shakespeare, a reader must consult the fourteen pages of acknowledgments at the end, where the names of the translators and editions are provided.

It is a weighty book, but a person could spend days leafing through its fascinating pages, and end with a good idea of the great moments of literature. —Willis Knapp Jones

A Hoard of Silver Coins from Carystus. By David M. Robinson. New York: The American Numismatic Society (Broadway at 156th St.), 1952. (Numismatic Notes and Monographs, No. 124.) Paper-bound. Pp. 62. 6 Plates.

This beautifully printed and illustrated monograph deals with a hoard of ninety-two silver coins in Professor Robinson's own collection. They form the fourth hoard known to have come from Carystus, a city at the southern tip of the island of Euboea.

After a historical survey of Carystus, the author turns to a meticulous description and discussion of the coins and their chronological sequence, and of the coin types represented.

This particular hoard is found to be of the "domestic" variety. It is important historically and economically because it represents the savings of a Carystian family over a period of about 150 years. It was apparently put away "slowly, with considerable sacrifice" (p. 61), by "humble folk," in the troublous years of the fourth and third centuries before Christ. The chronological spacing of the coins gives some indication of periods of local prosperity, separated by wars and depressions; and the varying denominations of the coins accumulated shed light on changing monetary standards in Euboea.

The last coin was put away in the thirties of the third century. Then "some obscure fate overtook a family which had been thrifty for a long, long time" (p. 62).

Although the monograph is scientific and precise, it makes interesting reading, particularly in the sections dealing with the historical background and with the coin types.

—L.B.L.

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